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negro slaves, the idea could have been readily transplanted from Africa. The author, therefore, inclines to the view that the side-blown type is of post-Columbian origin in the New World, though he concludes that the evidence is as yet not as convincing as one could desire. Yet the reviewer fails to see that the evidence is less pertinent than in similar cases where he shows no hesitation in reaching a conclusion. The fact that the type does not occur outside of the eastern half of the Orinoco-Amazon basins is as good an argument as the facts concerning the pellet-bow. They should, if the author is consistent, indicate a recent origin.

In an interesting discussion of urn burial, the author distinguishes between secondary and primary. This, perhaps better than any other section of the book, shows one difficulty in properly evaluating the data of the maps. The author reasons that because urn burial is most intensely distributed in the western half of South America, it had its origin there and not among the Guarani-Tupi, as has been proposed. The distribution map presented would justify this conclusion, but when he goes further and attributes its origin to Peru, we fail to follow, because the data on the map give no clues as to the center of distribution. Further, he makes the statement that it is "a western cultural element which first spread eastwards to the east coast of S. America and then was carried back from east to west by the Chiriguano" (p. 190). It is this part of the author's method that is a bit disappointing, for one gets the impression that he has thought the thing out rather carefully and then set down the result without telling how he arrived at it. The plotting of distributions is an empirical matter and of the most pressing importance, but the recording in somewhat similar fashion of one's interpretations of these phenomena is not sufficient. So such statements are in the highest sense suggestive, but difficult to evaluate. This statement should not, however, obscure the empirical merits of a work that will be indispensable to the student of the future.

CLARK WISSLER

AFRICA

The Ila-speaking Peoples of Northern Rhodesia. EDWIN W. SMITH and ANDREW MURRAY DALE. London: MacMillan and Co., Ltd., 1920. 2 vols., pp. XXVII, 856, illus., map.

The Baila, who together with the neighboring tribes described in these volumes number 60,000, live on the Kafue River north of the middle Zambesi. As the group is dialectically and culturally homogeneous it is treated as a unit, but some care is exercised in discriminating the customs

of the Baila proper. The several chapters are accredited to the author primarily responsible, missionary and administrator respectively: an excellent feature were it not for several lapses in team-work (thus, the proportion of females to males is three to two [I, 15], while the excess of adult women is only ten per cent [II, 64]; which may well be true, but is not explained). On the whole, it is a well-written, well-illustrated, and welcome addition to the MacMillan series.

Baila economic and industrial life forms the bulk of Volume I. The circular village plan is invariable. There is marked interest in cattle, in which holdings rise to 600 head. Dairy products are the staple: a great drum is beaten during milking. Agriculture is but moderately developed, nevertheless the three acres per family furnish ample supply. Both sexes till the fields. An interesting calendar of seasonal activities and a full list of food stuffs is given (I, 141, 149). Ivory-turning and iron-working are professional activities, while there are itinerant foreign workers in wood. Smelting lies in the province of the "iron doctor." Weaving is unknown: pottery is made by women, pipe-bowls by men. There is a curious coiffure to which the young men are addicted; an enormously long "horn" of hair rising straight from the crown.

Personal relations are nicely delimited. The rigors of etiquette present many pitfalls for personal affronts, which are made the most of by a litigious people. An interesting account of leechcraft is given in some detail. The common belief in super-physical powers resident in objects and persons is formulated with some reserve by the authors as a belief in "dynamism." So with a "doctrine of souls" and the concepts of divinities and the supreme being, but care is exercised to present theory apart from the native statements. Proverbs, riddles, and conundrums are interpreted with discretion. A selection of representative folk-tales is appended. Volume II also contains a distinctly unilluminating section on the dialect; indeed it is difficult to differentiate what refers to the Baila from hypothetical primitive Bantu.

Baila history is notable for the absence of the characteristic recital of chiefs' genealogies. The authors discriminate between two physical types, which, however, do not correspond to social gradations (no measurements are given). The people are grouped into some eighty or more communities, averaging 750 persons, although some are as large as 3000. (The partial list, giving populations [I, 313-315], is valuable.) Each has a chief, and each village or section a headman. The functions of the former differ little from those of the latter, who with him form a council for hearing disputes. Maternal sibs exist, although the families, which

are nameless, are paternal. A list of 93 clans named for animals, plants, places, or persons, is given, together with the localities with which they are associated. Presumably the clans are localized in fact as well as in native theory, although a clan is found in several communities. Yet a man has a definite standing in his mother's community, where his clan-mates reside, beyond that in his father's and his own, and he may even be elected chief there. Further, we are told that the selection of a chief by council "is the business primarily of the clan, assisted by other elders of the community and friends," yet he need not be a clansman. The confusion of clan and community, which is common to most general accounts of East and South African tribes, might well yield to an application of the census method. Age-grades unite one with all men and women born and initiated in the same year, and secondarily with his parents' grades. Members exercise mutual privileges of ridicule and may demand assistance. Terms of relationship, illustrated by genealogies, complete a valuable section.

Aside from its value in depicting a hitherto undescribed people, this book is also as useful as an introduction to East African ethnography as the works of Roscoe and Junod. In the face of this sympathetic and well-rounded account, it may seem churlish to point out that a host of questions which naturally arise can not be answered for lack of precise data. And yet the most valuable feature of the book is undoubtedly its fairly full illustration with concrete cases.

LESLIE SPIER

History of South Africa from 1873 to 1884. GEORGE MCCALL THEAL.
London: 1919. 2 vols. 8°, pp. xvi, 352, xi, 312.

These volumes though appearing under a special name and as a pair are in reality part of a great series of eleven volumes covering the history of South Africa. The first volume of the series now appears under the title *Ethnography and Condition of South Africa before 1505*; the next three volumes are entitled *History of Africa South of the Zambesi from 1505 to 1795*; the next five are *History of Africa South of the Zambesi 1795 to 1892*; the remaining volumes are the two before us. The author of the work is well known; though born in Canada he has spent the greater part of his life in South Africa; he died last year, in his eighty-second year, while these volumes were in press. His great history has only indirect interest for the anthropologist, though the first volume is in our field. When it was first published it was an independent work, with the title *Yellow and Dark-skinned People of Africa South of the Zambesi*.